

A 143. C. 12  
SERMON

Preach'd in the PARISH-CHURCH of  
CHRIST-CHURCH, London,

ON  
March the Third, 1703.

• AT THE  
FUNERAL

OF THE  
Rev. THO. STAYNOE, B.D.

Late Minister of the United Parishes of *Christ-  
Church*, and *St. Leonard Foster-Lane*.

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REV. Chap. II. part of Vers. 10.

—*Be thou faithful unto Death, and I will give  
thee a Crown of Life*

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By J. ADAMS, D.D. Chaplain in Ordinary  
TO HER MAJESTY

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*Publish'd at the Request of the Parishioners of the said United  
Parishes.*

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—*Be thou faithful unto Death, and I will give thee  
a Crown of Life.*

**T**H E S E Words were spoken to the Angel of the Church of *Smirna*, by him, who is the *First and the Last, who was Dead, and is Alive, v. 8.* When he forewarn'd him, and those who were under his Care, of the great Troubles that should befall them: But they are applicable to every particular Christian, whenever God brings him into such Circumstances, as there shall be occasion for him to shew his Fidelity.

Wherefore, since God, who is graciously us'd to enforce his Commands by Examples, has given us an Eminent Example of this Virtue, in that Great and Good Man whom he has now called to his Reward; that we may make a right use of it, in order to our obeying the Command in the Text, and be Rewarded our selves accordingly; I shall endeavour to shew,

I. In what respects, and how far a good Christian is requir'd to be Faithful.

II. By what means this Faithfulness may best be obtain'd and preserv'd.

III. The Greatness of its Reward, and upon what Accounts we may be assur'd of it.

I. In what Respects, &c. The first thing wherein a good Christian is requir'd to be Faithful, is, in adhering steadily to the Fundamental Principles of his Holy Religion: Let him search diligently, and consider maturely what and why, He is to believe, and then fix firmly there; not to be mov'd by any Hopes or Fears, but always ready to profess and defend it, with well-temper'd Zeal, Humility and Charity; as well against the Allurements of Worldly Interest, as against the Contempt and Scorn of Haughty Infidelity.

'Twas our blessed Lord himself that gave us this Com-



44. 11. 26. 155.



Command, *Be thou faithful unto Death*; faithful unto him who dy'd himself in such a manner for us; and unto those Doctrines which he hath entrusted us with<sup>d</sup> al in his Holy Scriptures; a little before he had said, *I know the Blasphemy of them which say they are Jews, and are not, but are the Synagogue of Satan.*

Tho' the State of the Christian Church is describ'd in this Book, yet that being to succeed the Jewish, and to make what was said concerning it more intelligible and acceptable to that People, we find several Allusions here to the twelve Tribes, the City and Temple of *Jerusalem*; and not only so, but the Christians are called Jews, and the Church the Synagogue: Therefore, when our Saviour speaks here of such as said they were Jews, but were not, but of the Synagogue of Satan; he means such as pretended to be good Christians, but were indeed the greatest Enemies of the Church of Christ; and by their Blasphemy, he seems to point out those particularly, who deny'd his Divine Nature, and corrupted the Fundamentals of the Christian Faith; such as *Simon Magus, Ceryntbus*, &c. whose Errors had spread into the *lesser Asia*, and were the occasion of *St. John's* Writing his First Epistle, before he did this Book, and his Gospel soon after.

By what Artifices has the great Enemy of Mankind endeavour'd their Destruction in all Ages! Before the coming of the Holy Jesus, he found it in vain to attempt to extinguish the Notion of a God: This was so agreeable to Human Nature, that where-ever Tradition propos'd it, Reason embrac'd it readily; nay, often struck it out of it self, without any assistance from the other; therefore he corrupted Mankind, by seeming to concur with them; allowing not only one God, but teaching them that there were many; and then drove them to such extremes of Superstition and Licentiousness that some offer'd up their Children, or themselves to their Gods (too closely imitated by the destructive Austerities, so much boasted of by our modern Idolaters)

and others set up their Vices for Deities, and then Sacrific'd to them in their several kinds; so naturally does Lewdness and Idolatry support one another.

But when our Blessed Saviour came to destroy these Works of the Devil, and gave such Commands for holiness of Life, back'd with such motives of Gratitude and Love, and such a certainty of Eternal Reward, as proceeded from the belief of his being God manifest in the Flesh: The practical Commands of the Gospel were too excellent, for the Devil to attack them; the benefit of them too plain, the Justice of them too evident to the meanest Capacities, to insinuate any thing to their Disadvantage: Therefore he endeavour'd to invalidate the Testimony of the Holy Jesus, to lessen the merits of his Death, to overthrow the noblest Motive of our Gratitude, Love and Obedience, by denying him to be God: But still he artfully allow'd the Excellency of the morality of the Gospel, tho' he cut away the chief Props and Supports of it: and accordingly in all Ages, even to this day, they that deny the Divinity of the Son of God, and that strike the deepest at the very foundations of Christianity, still talk the loudest of Morality. Such were these in all probability, who in the Church of *Smyrna* pretended to be Christians, by the goodness of their Lives, tho' they were guilty at the same time of the greatest Blasphemies, and discover'd themselves to be of the Synagogue of *Satan*, by their Malice and Opposition, by their Calumnies and Mis-representations, their Disputes and Contentions, which ended at last in the great trouble and affliction of that Church. And therefore how necessary was it that the Holy Jesus himself should give those who were Christians indeed, this Warning to prepare them to be upon their Guard, and to shew their Fidelity to their great Master; in doing their Duty, in continuing firm and steady to the true Faith whatever should befall them; by these Words, *Be thou faithful unto Death.* Whither this signifies violent Death only, or the



the whole course of a Life of Sorrow and Affliction, till Death should come, tho' perhaps it would be long first, is uncertain; all that is mention'd just before is only imprisonment, and that too but for a limited time, *Behold the Devil shall cast some of you into Prison, that ye may be tried, and ye shall have tribulation ten days.* But supposing it was to the most violent Death, that they were requir'd here to be Faithful. Yet unless a Christian be faithful to his Lord in lesser Troubles, there is no great likelihood that he will be so in greater.

But it is no small Test of Fidelity, for a Christian to maintain his Faith unblemish'd, and unalterable in the midst of a perverse and adulterate Generation, when the Divinity of his Redeemer shall be deny'd with Scorn and Insolence, when new Sects shall spring up and pretend to Miracles and Inspiration; when the Immortality of the Soul shall be openly disown'd; when Atheism, Deism and Lewdness shall be scattered from the Press every day, and maintain'd and improved in common Conversation; when Troubles and Incertainties beset him on every side; How difficult! and therefore how glorious is it! for a good Christian, amidst all this noise of different Opinions, and all the Artifices, the Threats and Promises of divided Interest, to go on calmly and steddily in his Duty; *To hold fast the Profession of his Faith, without wavering,* Heb. 10. 23. and be at the same time true to himself, and faithful to his God.

But if this is the Duty of every Person, it is so more particularly, of those who are intrusted with the word of Life, and bound to dispense it faithfully to others. For how can this ever be done unless they adhere to it steddily themselves? This St. Paul requires strictly of Timothy, 2 Ep. 1 cap. v. 13. *Hold fast the form of sound Words which thou hast heard of me, in Faith and Love which in Christ Jesus:* In Faith and Love; how remarkably are these two join'd together, and therefore how much are they mistaken, who fear that their Fidelity in such

Cases should be prejudicial to their Charity. Alas ! it is impossible to hold fast our Charity long, unless we hold fast that form of sound Words, upon which our Faith, and in that our Fidelity is grounded : For as it is through Faith alone that the love of Jesus shines out so gloriously upon the Soul, so it is through the same only, that it can be reflected upon our Neighbour : That very Integrity which a Man shews when he is faithful to his God, is the ground of the sincerity of his love to his Brother ; whereas he that is false to God can never be true to Man ; but will be found an Hypocrite to both, notwithstanding all his pretences to Religion, and his crying *Peace, Peace, where there is no Peace*, nor ever can be ; because the Fountain of Peace whether it regards our selves or others, is a good Conscience, and that can issue from Integrity alone : And when this possesses the Heart, and makes it faithful to God ; The Spirit of Peace descends from above, and blesses the upright Man, with Meekness, Gentleness, Humility and Love ; and that too in such vast abundance, that they must needs flow over towards all that are near them.

*Wherefore, Holy Brethren, partakers of the Heavenly Calling, consider the Apostle and High Priest of our Profession, Christ Jesus, who was faithful to him that appointed him, faithful in the discharge of his Prophetical Office, and faithful in suffering all that belong'd to the Sacerdotal ; as also Moses was faithful in all his House. — According to that degree of Trust repos'd in him : But as the Apostle says afterwards, Moses verily was faithful in all his house as a servant. — But Christ as a son over his own house, whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end, 3d chap. Hebrews, 1, 2, &c.* Thus after the Example of his great Master, was that Servant of Christ, whom he has now taken to himself ; faithful in the discharge of his office, in preaching the Word of God, and administering his Holy Sacraments, as is well known, and must be gratefully remembered in the several Stations where he was concern'd :



cern'd : And how long did he struggle with his Infirmities, to be so ! notwithstanding he grew still weaker by degrees, yet *As the Hart*, tired with the pursuit of the Hunters, and parched with scorching Thirst, *pants after the Water-Brooks*, Ps. 42. 1, 2. so did his faithful Soul, tho' press'd hard by bodily Infirmities, pant the more after his God : How did he thirst for God, for the Living God ! How impatiently did he long to come and appear before God, and to minister to him in his Holy Temple !

I question not but there are many here, who have observ'd with what great Pains and Trouble \* he has labour'd to get up to this Place ; and have been astonish'd afterwards, to hear such lively force of Reason in all that he said, and to find such active vigour of the Soul, in so decaying a Body ; and when his Weakness and Distempers increas'd upon him afterwards, one of his greatest troubles, was, his being wholly disabled from giving this Publick Evidence of his Love and Care of his Parish, and of his Fidelity for his God.

But he was also *Faithful* after the Example of his Blessed Lord *to him that appointed him*.

2. In his great Patience, and Submission, his Constancy and Resignation, under so many long and painful Distempers, as seiz'd upon him one after another, and sometimes all together.

As Life is the gift of God, so whatever the condition of it is, is the effect of his Providence : the great end for which Life was given, was to set forth God's Glory ; this may be done in some measure in every state of Life ; but the worse that state is, the greater the Evils of it are, and the better we support them, the more do we set forth God's Glory, and the more demonstrate our Fidelity to him.

But of all temporal Evils, those are greatest which come nearest to us, and bring Life in danger ; such as painful and tormenting Diseases : these the Devil depended upon, when he cou'd not shake *Job's* Integrity, by the sudden Loss of his great Possessions, and of all his Children ; *But put forth thine hand*, saith he to God, *and touch his bone and his flesh, and he will curse thee to thy Face*, Job 2. 5. Alas ! how many actually do so every day ? how many Curse and Blaspheme in

\* Mr. Staynoe was, for several Years, carry'd in an 'open Chair from his House in Warwick Court to his Pew from whence he was about half a quarter of an Hour getting up into the Pulpit, by the help of his Crutches and the Rail.

the beginning of very moderate Pains ; and when these grow to any height, force death upon themselves, in defiance and rebellion against God ?

There are several degrees of being *faithful* to God ; to be so against the current practice of the World, to be so against Pleasure and Interest ; to be so in spite of Calumny and Disgrace, in spite of Poverty it self, is very much ; to be *faithful* unto violent Death, to *resist unto Blood* seems the utmost Test of our Fidelity ! But there are others sure which come up very near to this ; for what is Death but the separation of the Soul and Body ? but if this be caus'd by violence, it cannot be very long, and the moment of that separation can have but little Pain : It is what Death leaves behind it, the ghastly Image of a lump of Clay, all pale and motionless ; that strikes a kind of horror into humane Nature ; not unnecessary for the Principle of Self-preservation ; but there is nothing so very dreadful in Death it self, unless, we consider it as the passage to Eternal Misery : When we consider it as the passage to Eternal Happiness, it is no great Test of a Man's Constancy and Fidelity, to submit to it patiently ; especially when weary'd with the miseries of humane Life.

But when a Man finds himself to be a particular Instance of humane Misery : When from vigorous and active Health he sinks of a sudden into extream Weakness ; when several Distempers get ground of him by degrees, and gnaw and corrode the tenderest Parts ; When the Body is torn by sharpest Pains, and rackt with frequent strainings, or faints in cold Sweats, or falls into Convulsions, and no interval gives any hopes either of Life or Death ; but only affords some little strength to suffer more ; when Death has often promis'd Relief, and seem'd to be approaching from several ways at once, yet has still retir'd again, and still deceiv'd ; what must it be for a Man in such a condition to *possess his Souls in Patience* ? Then, certainly it is harder to resist Wishes for Death, than the Terrors of it at other times, and therefore not to murmur or repine in such circumstances, not to be passionate or peevish ; but meek, humble and resign'd, is a greater Test of Fidelity, than is often given in Death it self.

If good People upon just hopes of their Salvation, and contemplation upon the Joys of Heaven ; have, even in the midst of Health, Ease, Plenty, and whatever this World can afford

afford them, *long'd to be with Christ*; and labour'd under some sort of disquiet and dissatisfaction until they were so; what must it be for one who might justly have the same hopes, to be detained from those Joys, by continual Sorrows, and yet be still contented he is so! how vast a difference is there between dying Once to live for Ever, and living in such a condition, as to be many Years a dying! And therefore to be *Faithful unto death in this sense*; to continue steadily in our Duty, in the same Faith, the same Obedience, tho' Death removes still farther and farther off; to wait God's Pleasure patiently, and be willing to suffer Life amidst the greatest Torments: this sure must have its particular Reward; and may we not think that it is to Men of such Sorrows, and who have been so long acquainted with so much Grief, *That shall be apply'd in particular, well done thou good and faithful Servant, enter thou into the joy of thy Lord, Matt. 25. 21.*

This I do not question but this faithful Servant of Christ has found; whose Miseries and whose Patience have been much the same that I have been speaking of.

But since such faithfulness must be so acceptable unto God: before I come to discourse upon the Reward which attends it, it will be convenient to shew,

II. By what means it may best be obtain'd and preserv'd.

Both which may be done by observing the Rules following.

I. By remembring that our Blessed Redeemer is always present to his faithful Servants: the same Jesus, tho' sitting, as to his glorify'd Body, at the right hand of Power, to interceed for us above, is present by his Holy Spirit, to assist us in all our necessities below: 'tis he that governs that World which he Created and came to Redeem, that is the Head of his Church, the chief corner Stone (tho' so much set at nought by our modern Builders) upon which the whole depends, both as to its Strength and Beauty; and since he vouchsaf'd to suffer such a Death, to save us; how can it be doubted but he will guide and protect us thro' this World, till we obtain that Salvation in the next? Alas! shall we mistrust his Providence, when we own such wondrous Instances of his Love; or shall we refuse to wait the methods of it by our ingrateful Murmurs, or strive to run before it, by any base Artifices of our own?

2. Ano-



2. Another Rule to be observ'd to this purpose, is this Securing carefully a good Conscience: If a Man be conscious to himself that he has by his Wickedness forfeited that Inheritance which Christ purchased for him; what trust or dependance can he have upon God? every Evil that befalls him, will be thought to be the fore-runner of Eternal Punishment, and then his Doubts and Fears may end at last in despair: But if nothing accuses a Man from within, he cannot look upon any Sickness or Calamity whatsoever, as an argument of God's Wrath, but will rather hope that it may be an effect of his Love for *Whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth*, Hebrews 12. 6.

3. Another means whereby we may preserve our Integrity and Fidelity to God in extream Afflictions is to meditate upon the Sufferings of Christ Jesus. How great a Strength and Support must it be, in any Danger and Adversity, in any Grief or Pain, *to look unto the great Author and Finisher of our Faith, who for the Joy that was set before him, the Joy of delivering so many Souls from Eternal Torments, endured the Cross, despising the Shame: Endured patiently for us; far greater Pain than we can ever suffer, far greater Shame than ever we can be expos'd to for his sake, yet after all, is set down at the right Hand of the Throne of God*, Heb. 12. 2. *O let us consider him that endured such contradiction, ( alas! how mild a word does the Spirit of Peace make use of here? ) such contradiction of Sinners against himself; and then sure whatever our Affliction is, we shall never be wearied and faint in our Minds.*

4. Another way to obtain and preserve this Faithfulness to God, is to implore the assistance of his Holy Spirit, by frequent and fervent Prayer: for that Blessed Spirit is the comforter of good Mens Sorrows, is the enlivener of their Faith, the confirmer of their Hope, and the support and guide of their Charity; he is their gracious Advocate with the Father, and rejoices to be concern'd in behalf of the Faithful; and therefore we need not fear to ask it, nor doubt but that we shall obtain it.

5. Another Thing which contributes very much to the preserving our Fidelity towards God in all Extremities, is the consideration of that Reward which Christ hath purchased for us.

'Twas this supported *Abraham* in the Troubles which he met withal when *He sojourn'd in a strange Land, dwelling in Tabernacles with Isaac and Jacob the heirs with him of the same Promise, for he look'd for a City which hath foundations, whose builder and maker is God*, Heb. 11. 9, 10. And of *Moses* it is said that he had respect unto *the recompense of Reward*, v. 26, which is remarkably express'd: and therefore tho' some Enthusiasts have disparag'd these Considerations as mercenary; no one ought to be asham'd of such Motives to his Duty, as supported the Fidelity of these two Holy Men, to such a degree, that one deserv'd the Title of the *Friend*, the other of the *Servant* of God, by way of Eminence and Distinction.

It was with the prospect of this Reward, that the Apostles comforted the Primitive Christians, and supported themselves in those cruel and bloody Deaths which they were expos'd to; it was for this cause that the first

Martyr

Martyr Stephen saw the Heavens open, in the midst of his Sufferings, and the Son of Man standing on the right hand of God, ready to receive him to his Reward immediately, and he resigns himself accordingly, in humble assurance of it, saying, *Lord Jesus receive my Spirit.*

These were the things which enabled this Servant of Christ, to continue faithful unto Death; and by the last of these, I am led naturally, to the next part of this Discourse.

III. To consider the greatness of this Reward, and upon what accounts those that are Faithful, may be assured of it. *I will give thee a Crown of Life.*

These Words seem to imply, that the *faithful* shou'd partake of this Benefit immediately; that if they were *faithful*, but *unto Death*! no more shou'd be requir'd afterwards; no place of purgation should remain; by this also seems to be imply'd, that the Soul shou'd not be dissolv'd with the Body, or remain insensible until the day of Judgment.

Not that this Reward is granted upon any claim of Merit; alas! the worst of our Sufferings are as from this, as the best of our Actions; for our greatest *Afflictions* are but *light* as to their Nature, and *but for a moment* as to their duration; if compar'd with *that exceeding and eternal weight of Glory*, which that Crown consists of; and therefore tho' they may *work* this out for us, make way for our obtaining it, thro' God's Mercy and the Sufferings of our Redeemer; yet they can never *merit* it for us, no, it is thro' his *free Gift* alone that we can receive it. *I will give thee a Crown of Life*: not the less free for being thus promis'd because it was of his free Will only, that this Promise was made; and tho' this Promise be conditional, yet those conditions, are at the best so imperfectly performed, as still to stand very much in need of God's free Goodness and Mercy: Nevertheless upon our Fidelity to our great Master, we may be assur'd of obtaining it, because *he also is faithful that hath thus promised*; and *he alone* hath merited the Right and Power of bestowing it, by his own Sufferings upon the Cross.

And O how inestimable is the Reward that attends upon our Integrity and Fidelity! *Be thou Faithful unto Death, and I will*

*I will give thee a Crown of Life.* Of Life, how emphatical is that ! not only as oppos'd to Death, but to all the Miseries of Human Life ? which are often so very great ( as hath been shewn ) that our wretched Being, here, may rather be called Death than Life ; according to that admirable Reflexion of even an Heathen Author, *Τίς οἶδεν εἰ σὸ ζῆν μᾶλλον ἢ καὶ θάνατον, &c.* ( *Eurip.* ) who knows, says he, but that what we call *Living*, may not be more properly term'd *Dying*, and what we call *Dying*, rather the beginning to Live ; a Christian cou'd have assur'd him that this was certainly so ; because Death is nothing to him, but the passage to Life Eternal ; to Joys unspeakable and full of Glory ; and these too, still proportionable to those Sufferings which good Men are expos'd to, and their being found Faithful in such Circumstances.

Whether the Crown of Life promis'd here, signifies endless Happiness or no, is not very material ; it is certain the Happiness of Heaven is Eternal : But what is here meant, is rather *that degree* of Glory to which the Faithful shall be exalted when they shall reign with Christ. Some have thought that this Crown belong'd to Martyrs only ; far be it from me to detract in the least from the Glory of those Blessed Saints, who laid down their Lives for the Testimony of Jesus, *not accepting of Deliverance*, not accepting of Wealth and Honour, which were often offer'd them with their Lives, would they have been in the least *unfaithful* to their God : But since St. Cyprian, who was himself a Martyr, tells us ( *de exhortat. martyrii* ) in *Persecutions, Militia ; in Pace, Conscientia coronatur* ; that is, such a firm Integrity of the Soul, as is ready to suffer although not actually call'd to it : Since he, I say, assures us of this, we may suppose, that tho' not the same Reward, yet one very near to it, shall be bestow'd on those who have long suffer'd the greatest Tortures ; who, tho' it was not left to their choice whether they would suffer or no, yet concurr'd dutifully with the Will of God, and continued faithful to him, till Death at last reliev'd and discarg'd them : These certainly shall also have *their* Crown of Life.

And this we may be the rather persuaded of, if we consider, not only the Fidelity of such Persons, who bear such Sufferings



ings well ; but also how very much their Souls are improv'd while they do so ; and how many Heavenly Graces spring up and flourish in the midst of the greatest Afflictions.

The best way to support our Fidelity, and to improve our selves, is to consider attentively our Saviour's Sufferings ; but a Soul inur'd to Health and Prosperity, cannot bear the Thoughts of such dreadful things : It must suffer it self before it can conceive what its Gracious Redeemer suffer'd for it : Our Faith cannot be improv'd to the height by meer Reflection, but something of Sensation is necessary to assist it in this Case ; and we must take up our Saviour's Cross our selves, in some Affliction or other, before we can know any thing of the Weight of it ; before we can guess at those Sorrows which *He* underwent, when *He made His spotless Soul an Offering for Sin* : And when our Faith is thus quickned and enliven'd, we may from his Meekness and Patience in his Sufferings, learn Humility and Resignation in our own : Thus the Soul may be improv'd at the same time that it gives the greatest Demonstration of its being Faithful to its God ; and therefore certainly the Reward that attends it shall be the greater upon this Account also.

Thus have I gone thro' what I propos'd at the beginning ; and shew'd, in what respects, and how far a good Christian is requir'd to be Faithful ; By what means this Faithfulness may best be obtain'd and preserv'd ; The Greatness of its Reward ; and upon what Accounts the Faithful may be assur'd of it.

From what has been said, several Inferences may be drawn.

1. If our Faithfulness to God in adhering steddily to our Holy Religion, shall have its particular Reward ; then we may reasonably conclude, that any Unfaithfulness of this kind will have its particular Punishment ; and if so, how careful should we be of being *Indifferent*, in any important Point of our Belief, and of giving Offence, or affording Excuses to others, while we are so ?

2. If Fidelity appears more gloriously, the greater Mens Sufferings or Afflictions are, and shall be rewarded accordingly : then how much are they to be condemn'd, who are

so

so little concern'd to approve themselves Faithful to their God? or to secure, much less increase their Reward? that they sink immediately under any Pain or Sickness, are passionate with their best Friends, and repine against Providence, wishing themselves out of the World every Moment, yet make no Preparation against that Judgment which is to follow? Alas! how foolishly do such People lose the Advantage of their present Miseries; and add to those which they are to suffer hereafter.

3. If we are more faithful to God, the better that we bear Afflictions; and if the greater those Afflictions are, the greater shall our Reward be. Then the Miseries which good Men suffer are the signs of God's Favour; and the not suffering any at all, ought to startle the Happy, and make them suspect and be afraid of this seeming Indulgence of God: And if this be so, it also follows, that we should by no means censure those for ill Men, whom we see expos'd to great Calamities; or be doubtful of our own Salvation, if we fall into the same. But always take care to suffer according to the Will of God; and then that *Righteous God* shall be our *Shield now*, and our *exceeding great Reward* hereafter.

*Lastly*, If God has graciously made known to us these things by repeated Commands, and enforc'd them, by setting excellent Examples of Holy Men before us; Let us consider *both* attentively, for the Comfort of our Sorrows; and the Support of our Fidelity.

Particularly, Let us frequently reflect, upon that great Example, which God in *mercy to us*, set many Years before us; but now in *mercy to him*, hath taken to his Reward: Let him be frequently the Subject of our *Discourse*, and oftner the Subject of our *Meditation*: And to this end, let us recollect whatever we can, to form his just Character, and strengthen and perpetuate his Memory in us: This I shall endeavour to assist you in, with that Plainness and Integrity with distinguish'd him so remarkably.

How early did he begin to be useful to the World! And to shew himself a faithful Servant to God, by improving those Talents, those great Endowments, which he had entrusted him

him withal. He had no sooner laid in great Store of Learning of all sorts, but he began to impart it to others; and was most faithful in the Discharge of his Trust as a Tutor; happy were those who had the advantage of being under his Care and Instruction, and of having their Minds and their Manners form'd by him. By his Industry and Success in this Station, he not only maintain'd the Reputation of his College\*, but rais'd his own to a very great height; and upon all Publick Occasions (to which he was frequently call'd) became a Credit to that great and famous University it self.

\* Trinity  
College, Ox-  
ford.

When he remov'd to Town, he was soon remarkable for Justness of Method. Firmness of Connexion, close and solid Reason, in all his Discourses:

He was always a diligent Pursuer of his Argument; follow'd Truth upon the View; and never ceas'd till he had brought it home to his Hearers, and put them in full Possession of it; and what contributed much to this, was, the Plainness and Force of his Expression and Delivery, which gave a Dignity and Authority to all that he said; so that every Body went home either Convinc'd or Inform'd.

Agreeable to this was the manner of his Conversation, Easy, Friendly, and Instructive; gladly would he hear other Peoples Opinions, and freely communicate his own: The Friendship he profess'd he always made good; the Integrity of his Soul appear'd in all his Words and Actions; Justice and Uprightness were remarkable in all his Dealings, and in all he said Truth and Nature were immediately visible, without the least Disguise.

The greatness of his Charity makes his Loss more universal; for tho' expos'd to so much Pain and Affliction himself, yet he always took care to make the *Orphan ready to perish, bless him; and the Widows heart to sing for joy*: Besides what he cou'd not help being known, he dispos'd of large Sums in private: His blameless Integrity abhor'd the least suspicion of Ostentation, and dreaded nothing more than the vile Reward of *having Glory of Men*. Matt. 6. 2.

This Integrity was well supported by a natural Courage  
and



and greatness of Mind : Both which made him adhere steadily and faithfully to the fundamental Doctrins and Worship of that Church, to which he had long been a mighty Strength and Ornament : And might have been so, much more, had not God in his Wisdom thought fitting, to make him usefu to the World in another manner, as an Example not only of Patience, but of Cheerfulness ; under continual Weakness, and most painful Distempers for near twenty Years together.

How many Diseases try'd him in their turns, but still found him immovable : When the Gout, Cholick, Rheumatism, Dropsy and the Stone attack'd him successively, and many of them together ; when so many Arrows stuck fast in him, and God's Hand press'd him so very sore : yet still he held fast his Integrity ; and not only supported, but conquer'd them all.

What was it enabled him to do so, but a just sense of *that* Integrity ? and of his having been always faithful to God and Man ? What was it that upheld him so long ! but the Example of a Crucify'd Jesus ? how often must he have set this before him ? how well must he have studied his Saviour's Sufferings, who was so very able to bear his own ?

Thus after he had been many Years a Spectacle to Men and Angels ; of Human Misery, and Christian Fortitude ; God took this Servant who had been so faithful to him faithful to such a Death, to give him a Crown of Life.

Let his Memory be always precious to us, and his great Example still present to us : and since Health and Strength, and every thing of this World, is so uncertain ; let us implore the assistance of the Divine Goodness, that we may be always faithful to our God ; whatever we are to do, or suffer : Yes O Blessed Jesu ! whatever thy Providence ordains for us, let thy own glorious Example ; let the Examples of thy faithful Servants, be still before us ; that after an upright and sincere discharge of our Duty even unto Death, (let it come in what shape or form soever) we may be rais'd to receive a Crown of Life. Grant this for thy Mercies, for thine own Sufferings sake : For which all Honour and Glory, Praise, Power and Dominion be unto thee, with the Father, and the Holy Spirit, now and for evermore.

F I N I S.

